



BHAGAVAD GITA

Chapter 17

Sraddha Traya – Vibhaga Yoga
(The Three Divisions of Material Existence)

Chapter 17

Sraddha Traya – Vibhaga Yoga

Summary

Verse 1

Arjunas Question

- Person worshipping with faith but without Sastric knowledge, is he Sattvic, Rajasic, Tamasic.

Verse 2 & 3

Bagavan's Answer

- Depends on his Nature.
- With Sastric knowledge, it is Satvic faith.

Verse 4

- Faith based on object of Worship (Sattva / Rajas / Tamas)

Verse 5 & 6

- Faith based on Nature of Worship. (Sattvic / Rajasic / Tamasic)

Verse 7 - 22

3 Types / based on 3 Gunas

Verse 23 - 27

- Significance of "Om Tat Sat".

Verse 28

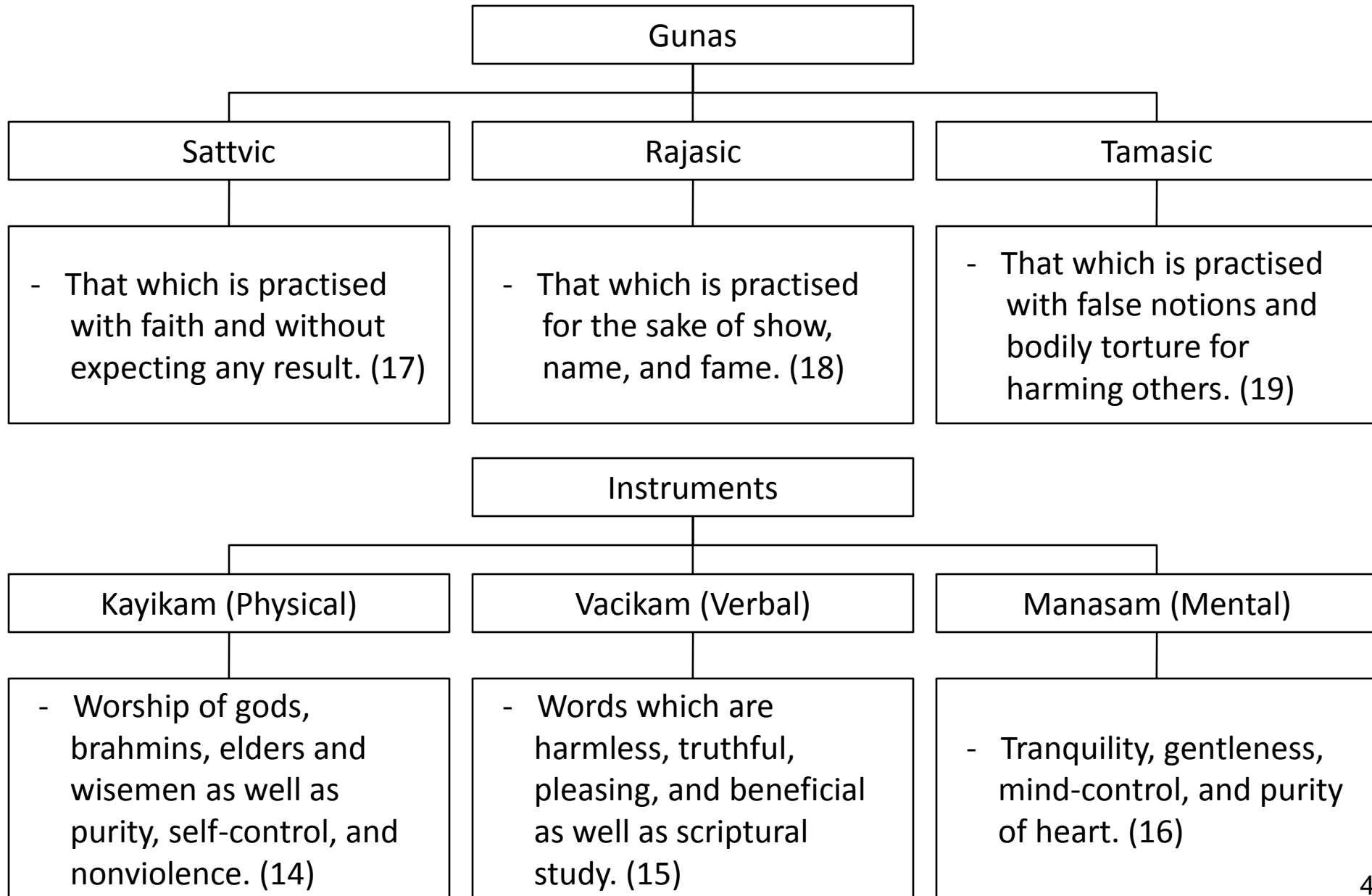
Conclusion

- Without faith, all scriptural activities become fruitless.

- Food (8 – 10)
- Yajna (11 – 13)
- Tapas Based on Instrument (14 – 16)
- Tapas based on Guna (17 – 19)
- Danam (20 – 22)

Topic	Sattvic	Rajasic	Tamasic
Sraddha (Faith)	- Worship of the gods (4)	- Worship of the Yaksas and the Raksasas (4)	- Worship of spirits and ghosts (4)
Ahara (Food)	- That which is delicious, which gives longevity, health, strength, and happiness (8)	- That which is excessively bitter, sour, salty, hot, pungent, and which causes pain (9)	- That which is improperly cooked, without nutrition, putrid, stale, left over, and impure.
Yajna (Sacrifice)	- That which is sincerely done according to the scriptural injunctions, without expecting any result. (11)	- That which is done for the sake of show and for the sake of result. (12)	- That which is done without rule, faith, mantra, daksina, or food-distribution. (13)
Danam (Charity)	- That which is sincerely given to a deserving person at the proper time and place without expecting any return. (20)	- That which is reluctantly given for the sake of return and result. (21)	- That which is given without respect to an undeserving person at an improper time and place. (22)

Krsna divides tapas on the basis of the gunas and also on the basis of the instrument as given below :



Chapter 17

Introduction :

1)

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६.२४ ॥

Therefore, let the scriptures be your authority in determining what ought to be done and what ought not to be done. Having known what is said in the commandments of the scripture, you should act here (in this world). [Chapter 16 – Verse 24]

- What does a thief loose when he steals? Only Sastra can tell us.
- On what basis do we make a choice of right and wrong.
- We are all able to understand what is right and wrong by common sense . The universal sense of right and wrong is called Dharma. Everyone knows it without being taught. It is not created by us. It is part of creation.
- Law of dharma exists and is known to me. I have faculty of freewill to choose an action in keeping with law of dharma.
- If I go against dharma I must experience the friction it causes.
- You cannot avoid the result of action that is against natural law.
- Law of Karma is centred on law of dharma and is connected to freewill, doership, Kartrutvam.
- Karma generates unseen result, Adrshta Phalam.

श्रद्धावाऽल्लभते ज्ञानं तत्परः संयतेन्द्रियः।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४.३९ ॥

The man who is full of faith, who is devoted to it, and who has subdued the senses, obtains (this) knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

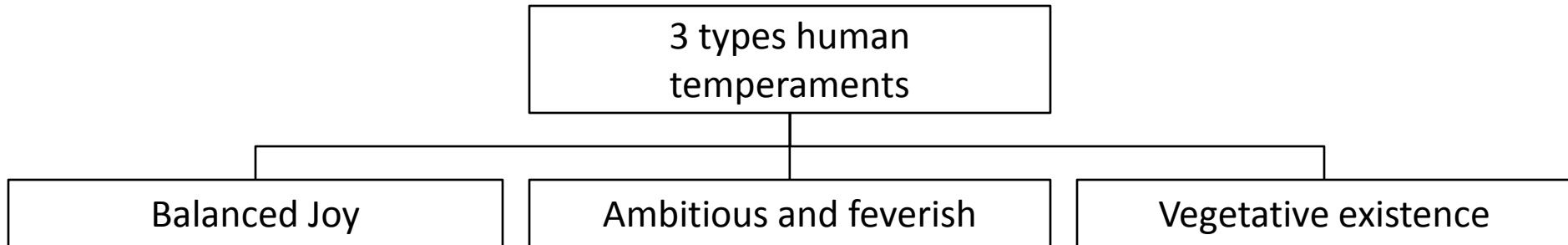
येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ ९.२३ ॥

Even those devotees, who, endowed with faith, worship other gods, worship Me alone, O son of Kunti, (but) by the wrong method. [Chapter 9 – Verse 23]

- **What is Sraddha?**

Capacity in intellect to know and appreciate the Sastra, absorb and assimilate the noble ideals completely to bear upon all actions is called Faith – Sraddha.

- Faith gives direction, dash, destination for one's determination.



CHAPTER 17 – VERSE 1

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १७.१ ॥

Arjuna Said : Those who, setting aside the ordinances of the Scriptures, perform sacrifice with faith, what is their condition, O Krsna? Is it sattva, rajas or tamas?

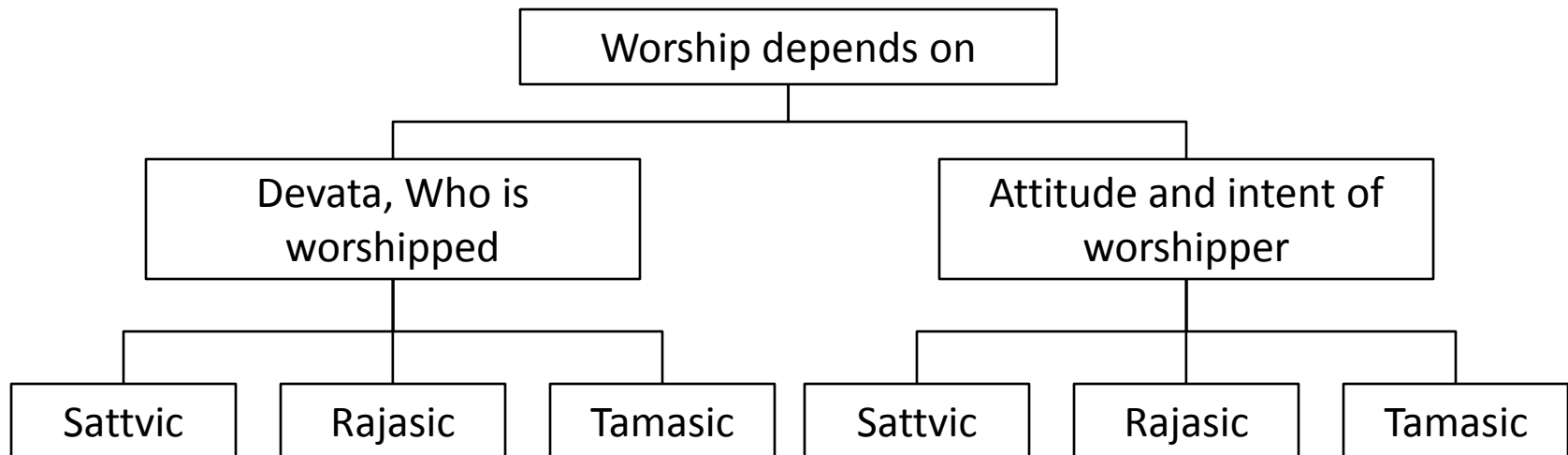
Verse 1 :

Arjunas Question :

- What about people who offer prayer to the deities without following Sastras stipulations – is it Sattwa, Rajas, Tamas.
- People do ritual with Sraddha without knowing how to perform.
- On what basis, their Antahkarana is working?

Shankara :

- Whether worship they offer is Sattvic, Rajasic, Tamasic.



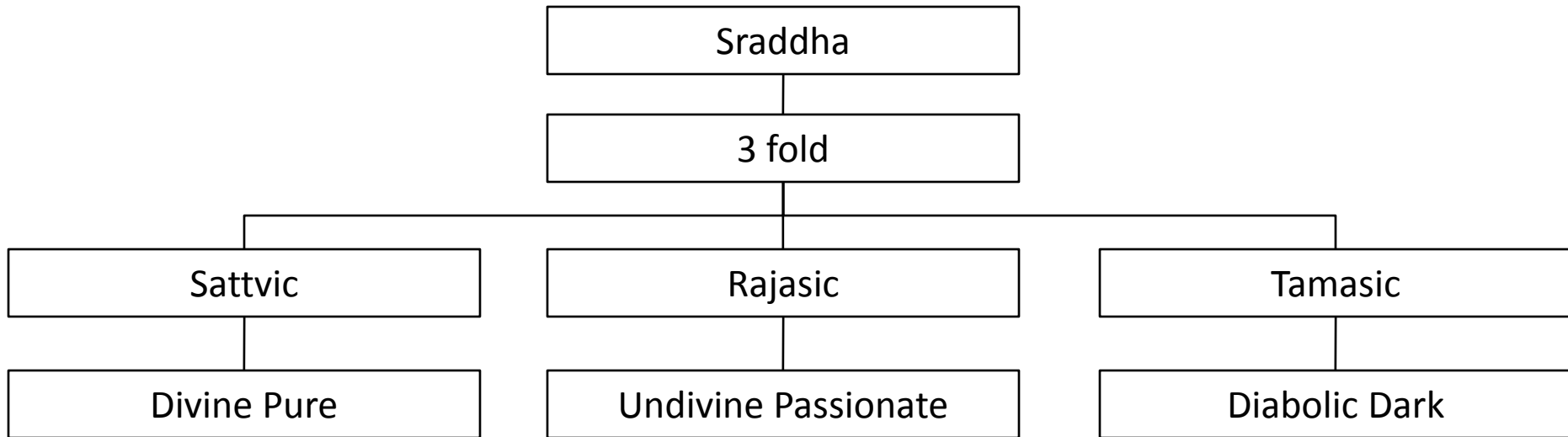
CHAPTER 17 – VERSE 2

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ १७.२ ॥

The Blessed Lord said : threefold is the faith of the embodied, which is inherent in their nature – the sattvic (pure), the rajasic (passionate) and the tamasic (dull, dark). Thus thou hear of it.

Verse 2 :



What is Sraddha?

- Faith
- Attitude towards life, body, wealth, people, worship, charity, food, Isvara.
- Inner disposition.

Where is Sraddha?

- In the mind.
- In the thinking, Value structure, understanding, priorities.

For whom is the Sraddha?

- Dehinam – individual who has a body.
- Svabavaja – born out of nature of Antah Karanam.
- Minds Sraddha can be changed from Tamasic to Rajasic to Sattvic.

CHAPTER 17 – VERSE 3

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ १७.३ ॥

The faith of each is in accordance with his nature, O Bharata, Man consists of his faith; as a man's faith is, so is he.

Verse 3 :

a) Sattva Anurupa :

- Sattva here is mind – Antah – Karana.
- Sraddha is according to disposition of mind, tendencies, value structure.
- Once your thinking is changed, there is cognitive change, which changes Sraddha.

b) Purusah Sraddha Maya :

- Person is permeated by his Sraddha.
- Sraddha determines expression of life, priorities – (Go to movie, Ashrama, Library, Concert, Dinner, Marriage, Temple, Yoga).
- It reflects as how important is each option.
- Change takes place when priorities of values change.

c) Yo Yat Sraddah Sa eva Sah :

- Whatever is a person's Sraddha, he is indeed the personification of that Sraddha.

d) Faith is ordered by Nature. Nature prescribes the faith.

e) The essence of faith lies in the secret energy of the ego.

CHAPTER 17 – VERSE 4

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ १७.४ ॥

Sattvic (People) worship the gods. Rajasic (people) worship the yaksas and the raksasas. Tamasic (people) worship the ghosts and the spirits.

Verse 4 :

How to know what is persons Sraddha?

- By Dieties he worships.
- By nature of his worship.

What is worship?

- An alter to seek fulfillment and benefit from invocation.

	Sattvika	Rajasika	Tamasika
1) Diety of Worship	<ul style="list-style-type: none">- Indra, Varuna, Agni- Brahma, Vishnu Shiva.- Higher impulses	<ul style="list-style-type: none">- Yaksa, Celestial, Spirit- Ambitious.- Yaksha = Brother of Kubera	<ul style="list-style-type: none">- Ghosts, harmful spirits.
2) Motive of Worship	<ul style="list-style-type: none">- Jingyasu, Antah – Karana Suddhi.- To gain knowledge of their identity with Isvara	<ul style="list-style-type: none">- Specific prayer for devatas for noble end.	<ul style="list-style-type: none">- Seek power for ignoble end.

CHAPTER 17 – VERSE 5

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ १७.५ ॥

Those men who practise terrible austerities, not enjoined by the Scriptures, given to hypocrisy and egoism, impelled by the force of lust and attachment.

CHAPTER 17 – VERSE 5

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ १७.६ ॥

Senselessly torturing all the elements in the body, and me also who dwells within the body – you may know these to be of demoniacal resolves.

Verse 5 & 6 :

Tapas (Rituals, Prayers) :

Tamasika : Ghora

- Afflicting body, sense organs.
- Animals die to declare you are religious (Dambha Ahankara).

Kama Raga Bala Anvitah :

Kama	Raga
<ul style="list-style-type: none">- General Want- Passion	<ul style="list-style-type: none">- Attachment- Becomes longing

- Out of passion and longing perform rituals.
- Tapas is with self – affliction.
- Ravana - Wanted power to destroy enemies.
 - Not for Moksa.
- **Hiranyakasyapu :**
 - Nobody should destroy him – in day / night.
 - Neither inside or outside house.
 - Not in earth or in space.
 - Not by animal / Human / Weapon..

- Lord came with lions head, Human body, twilight, on lap, on threshold of house & killed with claws.
- In every rule there is a loop hole.
- Acetasah – Do not think properly.
- Will comes from force of Kama and Raga.
- Sattvika wants nothing but Moksa, denies feeding sense organs and sits in meditation, has Viveka.

Mam ca Antah – Sarirastham Karsayantah :

- Afflicting Lord who is in the body. (Figuratively said)
- Hurt by not following Anusasana Mandate of Lord.
- Asura driven by wrong thinking.
- Intelligent control is tapas, not self – torture.

CHAPTER 17 – VERSE 7

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ १७.७ ॥

Food, liked by everyone, is also threefold. So also are yajna, austerity, and charity. Hear about their division.

Verse 7 :

- A seeker serious about Antah – Karana – Suddhi should have sensitivity about all his actions including his choice of food.
- Like Sraddha, there are 3 types of
 - a) Food – Ahara
 - b) Rituals – Religious disciplines, sacrifices – Yajnah.
 - c) Charity – Danam – Quality and quantity.

Ahara :

- Ahriyate iti Aharah.
- All sense objects eaten by the senses come under food.
- It depends on the 3 Gunas, 3 temperaments, according to what is liked by people.
- Each has to purify from Dullness of Tamas, agitations of Rajas, and keep oneself in the creative alertness and spiritual glow of Sattva.

CHAPTER 17 – VERSE 8

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

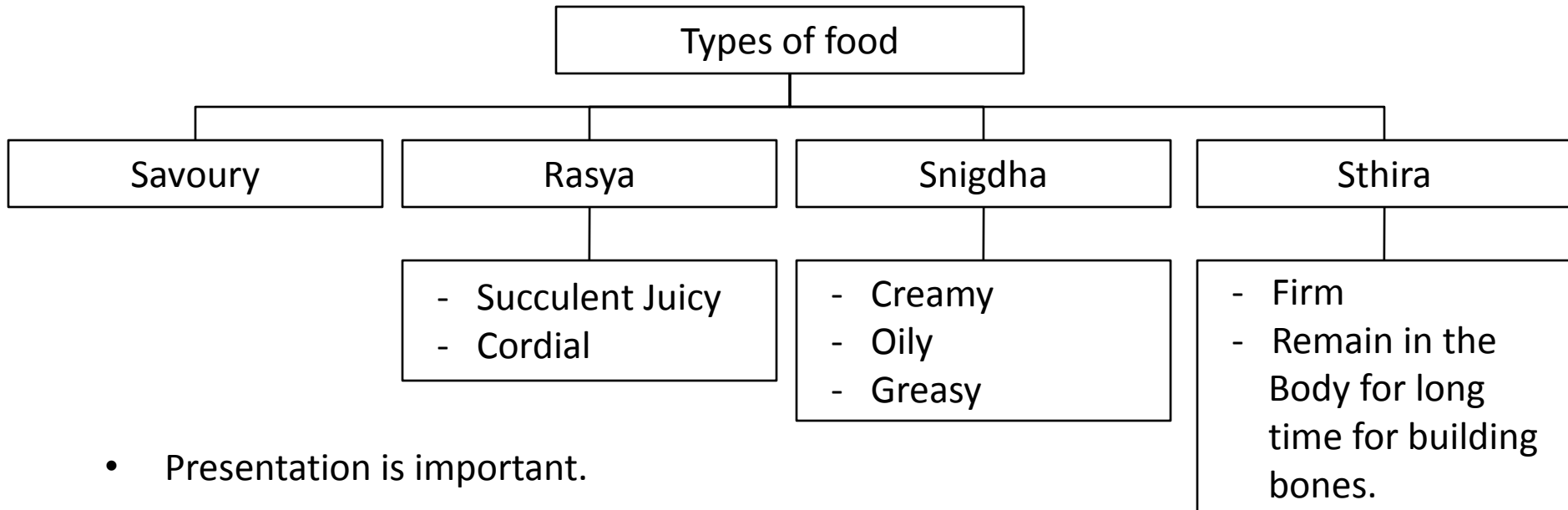
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ १७.८ ॥

The foods which increase life, purity, strength, health, joy and cheerfulness (good appetite), which are savoury and oleaginous, substantial and agreeable, are dear to the sattvic (pure).

Verse 8 :

Sattvic (pure) food :

a)	Ayuh	Increases longevity, vitality
b)	Bala	Gives strength to resist sense object.
c)	Arogya	Provides Health
d)	Preeti	Gives Joy
e)	Sukham	Gives Cheerfulness, pleasure.
f)	Priti Vivardhanah	Aesthetically pleasing and pleasing to mind.



- Presentation is important.
- Sight of food should please you.
- Sweet, soft, nourishing and agreeable foods are dear in the good.

CHAPTER 17 – VERSE 9

कटुम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ १७.९ ॥

The foods that are bitter, sour, saline, excessively hot, pungent, dry and burning, are liked by the rajasic, and are productive of pain, grief and disease.

Verse 9 :

Rajasic food – which is very :

a)	Katu	Bitter
b)	Amla	Sour – Yoghurt
c)	Lavana	Salty
d)	Usna	Hot, Red Chilies, Jalapeno Peppers
e)	Tiksna	Pungent
f)	Ruksa	Astringent, Harsh
g)	Vidahi	Burning

Dukha – Soka – Amaya – Pradha :

- Give pain, sorrow, in health.
- Strong flavour, dense taste.

CHAPTER 17 – VERSE 10

यातयामं गतरसं पूति पर्युषितं च यत्।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १७.१० ॥

That which is stale, tasteless, putrid and rotten, refuse and impure, is the food liked by the tamasic.

Verse 10 :

Tamasic food :

a) Yata – Yama :

- Four muhurtas, 48 Minutes periods, 3 hours are passed, state with bacteria, gone cold.
- Canned food, Refrigerated food.

b) Mandapakva :

- In adequately cooked.

c) Gata Rasa :

- Lost taste and Nutritive value.
- White rice.

d) Paryusita :

- Putrid, kept overnight, fermented drinks.

e) Ucchistan :

- Left over after somebody else has eaten.

f) Amedhya :

- Which can't be offered to Lord.

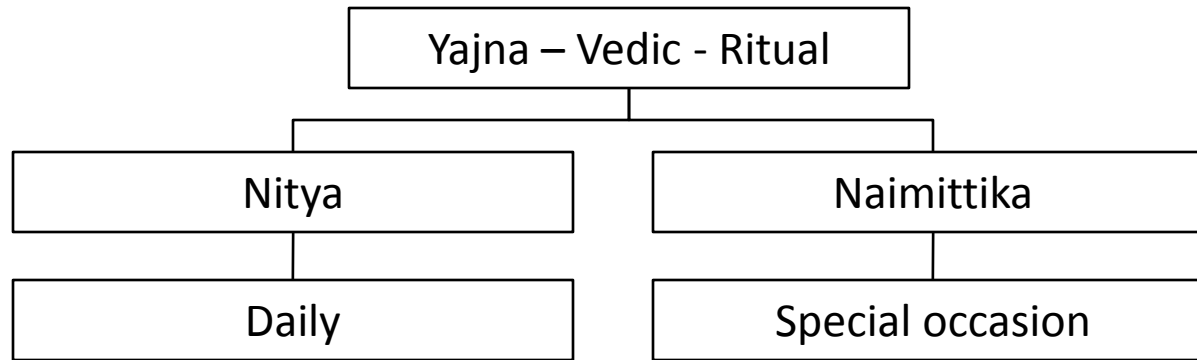
CHAPTER 17 – VERSE 11

अफलाङ्गिभिर्यज्ञो विधिदृष्टो य इज्यते।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ १७.११ ॥

Sattvic yajna is that which is performed wholeheartedly according to scriptural injunctions by those who are not desirous of the result (with the resolve) that it should be performed.

Verse 11 :

Sattvika Ritual :



Aphala Kanksibih :

- Done to neutralise papam.
- Antah Karana Suddhi.

Yastavyam Eva iti :

- “Ritual has to be performed” is the attitude... seeking moksa.

Manah Samadhaya :

- Making the mind tranquil.
- Generally karma – Ritual is done for punya. If it is done for Antah-karana-suddhi, it becomes karma Yoga. When it comes to Karma Yoga, it includes duties and interactions with people.
- Kamya Karmas are reduced, Nishidha karmas are avoided.
- Seekers mind is at rest in its own native satisfaction.

CHAPTER 17 – VERSE 12

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत्।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १७.१२ ॥

The sacrifice which is offered, O best of the Bharatas, seeking fruit and for ostentation, you may know that to be a rajasic yajna.

Verse 12 :

Rajasic Ritual :

a) Phalam Abhi Sandhaya : Attitude to result

- Expects definite result.
- Wealth, Pleasure, Punya accumulation.

b) Dambhartham :

- Done for proclaiming ones own religiousity.

c) Yastavyam eva iti :

- Done for ones glory.
- Anxieties, worries, fear will be there.
- Some act to show vanity by exhibiting wealth or knowledge.

CHAPTER 17 – VERSE 13

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम्।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १७.१३ ॥

They declare that sacrifice to be tamasic which is contrary to the ordinances, in which no food is distributed, which is devoid of mantras and gifts, and which is devoid of faith.

Verse 13 : Tamasic Ritual

a) Vidhi hinam :

- Bereft of Sastric Stipulations, rules.

b) Sraddha Virahitam :

- Without much faith.

c) Mantrahinam :

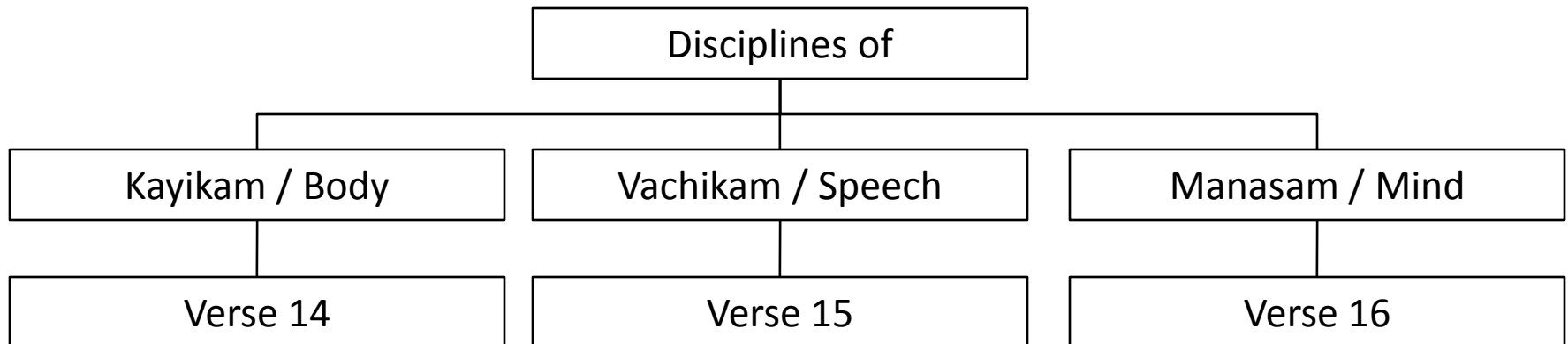
- Improper chanting of mantras.

d) Adaksinam :

- Does not give Daksinam or very less Daksinam.

e) Asrsta – annam :

- Without distribution of food.
- Food, shelter, clothing are main danams.
- The religious disciplines for Brahma – Vidya.



CHAPTER 17 – VERSE 14

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्।
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १७.१४ ॥

Worship of the gods, the twice-born, the teachers and the wise; purity, straight forwardness, celibacy, and non-injury; these are called the austerity of the body.

Verse 14 :

Kahikam Tapas :

- Just as we clean eye glasses we prepare all our Karanas for knowledge.
- Tapas (self control) is an intelligent method of living in the right relationship with the world of objects, avoiding dissipation of vital energies and employ them in creative fields.

Why Worship?

- To maintain attitude of attachment to ideal.
- In order to come away from ones inner personality encumbrances, reverence to ideals represented by Devas, the diety, Dwija, Guru and the wise is recommended.

Puja Na :

- Daily worship to Devas.
- Tapas means you take a vow and fulfill it.
- Worship of Guru who initiates a person into Mantra Japa or Brahmapadesa.

Dwija :

- Respect to Brahmanas – who have grown out of limitations suffered by the spirit in its seeming identifications with matter.

Prajna :

- Respect to a scholar.

Sauca :

- Cleanliness of Body and external environment.

Arjava :

- Straight forwardness in dealing with people and all interactions.

Brahmacharya :

- Restraint of external organs - Bhaya Indriya Nigraha.
- Dama.

Ahimsa :

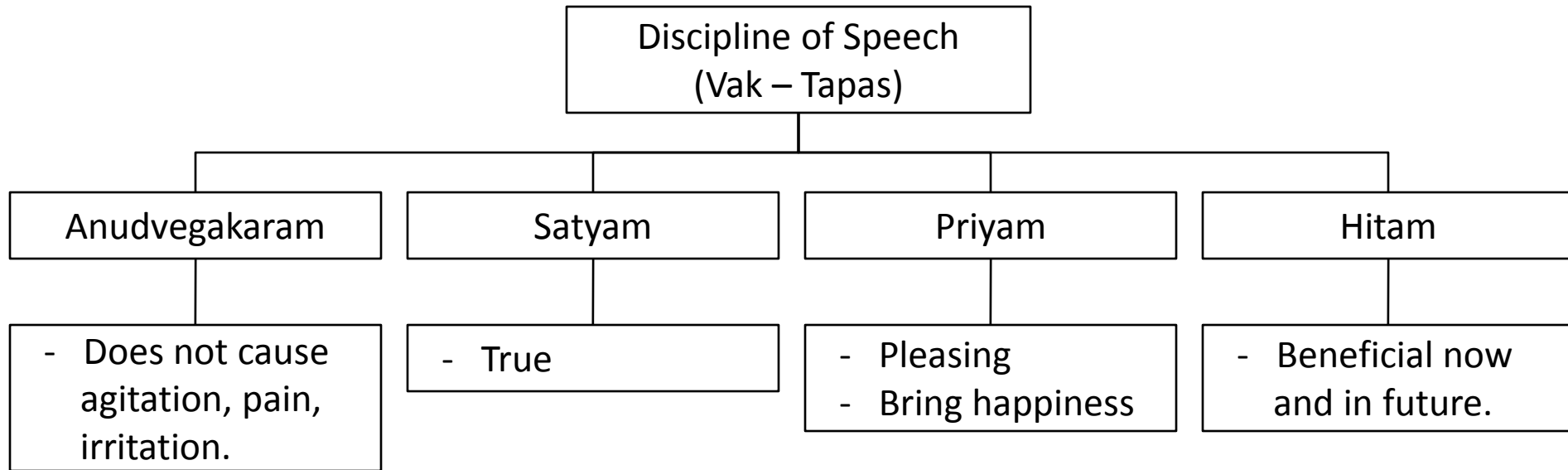
- Nonhurting.

CHAPTER 17 – VERSE 15

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७.१५ ॥

Speech which causes no excitement, and is truthful, pleasant and beneficial, and the practice of the study of the Vedas, these constitute the austerity of speech.

Verse 15 : Important verse



- Sentence is used to create a cognition, an understanding in another person.
- Only if it includes all 4 it is Vanmayam tapas.
- **Example :**
“My dear Boy, may you be at peace, follow the study of Veda and Karma yoga, then you will have Moksa.”

Svadhyaya Abyasana :

- Daily chant Vedas, Gayathri, Om tat sat.
- Speech is outlet by which great energies are wasted.
- Conservation of speech is inner wealth and used for reflection of scriptures.

CHAPTER 17 – VERSE 16

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १७.१६ ॥

Serenity of mind, good-heartedness, silence, self-control, purity of nature – these together are called the mental austerity.

Verse 16 :

Mental Discipline :

Manahprasada :

- Mental cheerfulness and serenity involves prayerful attitude, acceptance of yourself and of the situation you find yourself.
- Acceptance of past.
- Futuristic conjectures are resolved in attitude of surrender.
- No need to prove yourself to anybody.
- Live and manage one day at a time.
- Curb minds tendency to run out for sense satisfactions.
- Bhavitavyam bhavatyena - What will be - will be.
- Important shock absorber.
- Plan underneath unfolds as per your Prarabda and of others around you.
- Crises resolved only by proper attitude.
- Remind yourself that “It is nice being myself.”.
- Accept yourself as you are.

b) Saumyatva : (Kindness)

- Pleased frame of mind, vritti reflected in the face. Eyebrows raised or smile, reveals cheerfulness.

c) Mauna :

- Restraint of Speaking.
- Vak tapas possible when there is Mauna inside.
- Absence of pressure to talk.

d) Atma Nigraha :

- Mastery over ways of thinking.
- Emotions in order.

e) Bhava – Samsuddhi :

- Clean intentions, motives.
- Amayavita – Absence of deception.

Mayavi :

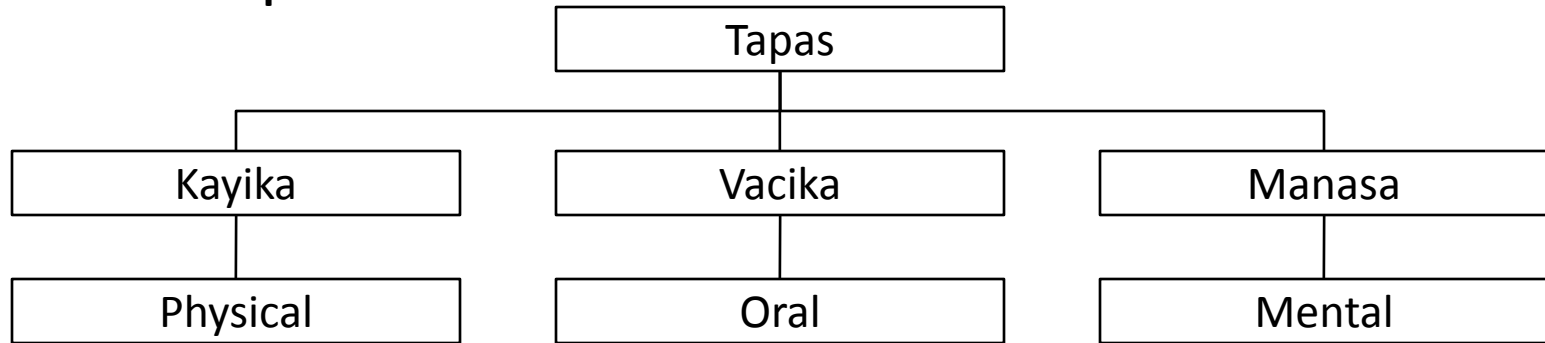
- Cheat.
- Does one thing and thinks entirely different.

CHAPTER 17 – VERSE 17

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७.१७ ॥

This threefold austerity, practised by steadfast men, with the utmost faith, desiring no fruit, they call sattvic.

Verse 17 : Sattvic Tapas



- Is categorised into Sattvic, Rajasic, Tamasic.

a) Sraddhaya Paraya Taptam :

- With complete faith in Sastra (Astikya buddhi).

b) Naraih :

- Observed in human beings.
- Who are the people doing this Tapas?

c) Aphilakanksis :

- Free from expectation of result but for mental purity.
- Know future is result of past, modified by present.

d) Yukta :

- Complete, committed mind, sincerity.

e) Paricaksate :

- Wise call it Sattvika Tapas.

CHAPTER 17 – VERSE 18

सत्कारमानपूजार्थं तपो दम्भेन चैव यत्।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १७.१८ ॥

The austerity which is practised with the object of gaining good reception, honour and worship, and with hypocrisy, is here said to be rajasic, unstable, and transitory.

Verse 18 :

Rajasic Tapas : (Passionate)

a) Satkara Mana Pujartham :

- For being considered as good person by others.
- “Look how disciplined he is, how nicely he talks, how he eats sparingly”
- Expects Pada Puja.

b) Mana :

- Will do Tapas in public place where he can be noticed and will demand Mana – respect, highest seat offered to him. Have no self respect.

c) Tat Tapah Rajasam Proktam Iha :

- Tapas is born of Rajo Guna.

d) Chalam :

- Unsteady.

e) Adhruvam :

- Not lasting.

f) Dambena :

- With ostentation, for propaganda value, hypocrites.
- Tapas is economy of thought forces and intelligent investment of energy into creative fields for self development.

CHAPTER 17 – VERSE 19

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १७.१९ ॥

That austerity which is practised with self-torture, out of some foolish notion, for the purpose of destroying another, is declared to be tamasic.

Verse 19 :

Tamasic Tapas :

a) Mudhagrahena :

- With perception that is deluded, without discrimination.

b) Atmanah :

- Afflicts ones own body, mind.
- Standing on one leg, lying on bed of nails.

c) Parasya Utsadanartham :

- To destroy enemies (Ravana).

CHAPTER 17 – VERSE 20

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ १७.२० ॥

That gift which is given, knowing it to be a duty, in a fit time and place, to a worthy person, from whom we expect nothing in return, is held to be sattvic.

Verse 20 : Sattvic Danam

a) Datavyam iti :

- It is to be given (Like karma yoga – this is to be done by me).

b) Anupakarine Yat Diyate :

- Whom you do not expect to help you in return.
- Otherwise it becomes an investment.
- He never thanks me, remembers me, writes to me.
- What is given is totally forgotten.

c) Patra :

- Suitable recipient, receptacle, vessel, deservable.

d) Desa Kale ca :

- Right place, time.
- Any sacred place is appropriate for charity.
- 1st Aid not after 7 hours.
- Sankranti, Grahana time good for Danam.

Example :

- Vidya Danam, Anna danam, Kanya Danam.
- Give charity as a tree gives away its fruits without discrimination. Use faculty of discrimination while giving danam.

Minds Working

Gita :

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥ १७.२० ॥

That gift which is given, knowing it to be a duty, in a fit time and place, to a worthy person, from whom we expect nothing in return, is held to be sattvic. [Chapter 17 – Verse 20]

Gurudev's Video :

- Purity – Satva decays when mind flooded by Rajas + Tamas.

Rajas	Tamas
<ul style="list-style-type: none">- Vikshepa- Agitation, projections.- Misapprehension.	<ul style="list-style-type: none">- Aavarna- Veiling- Non-apprehension.
Trick of Maya / Mind	

- When Rajas + Tamas minimised, mind in Sattva, pure.
- Mind disturbed = Rajas + Tamas active.
- Natural condition of mind = Creative poise of mind. It can eliminate Rajas + Tamas.
- Rajas + Tamas is dirt floating in mind, held in suspension in Sattva.
- Steadiness comes with Sattva.
- In Yagya, Dana, Tapas, Sraddha – 4 Dials for observation of mind – My objective to make it Satvic.

CHAPTER 17 – VERSE 21

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ १७.२१ ॥

And the gift which is given with a view to receiving in return, or looking for fruit again, or reluctantly, is held to be rajasic.

Verse 21 : Rajasic Danam

a) Pratyupakaratha :

- With expectation that one will be helped in return.
- Makes person feel obliged.
- It is more of investment than danam.

b) Phalam Uddisya :

- Keeping result in view.
- Long range plan.
- Unseen result, Adrsta – Phalam (Punyam).

c) Pariklistan diyate :

- Given with some pain, because you do not want to be called miser.
- Does not leave your hand easily. Passionate type of Danam, done reluctantly, not willingly.

CHAPTER 17 – VERSE 22

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ १७.२२ ॥

The gift that is given at a wrong place and time, to unworthy persons, without respect, or with insult, is declared to be tamasic.

Verse 22 : Tamasa Danam

a) Adesa Kale :

- Wrong place, wrong time.

b) Apatrebhyah :

- Unworthy recipients.
- Thieves, gambler, drunkard.
- Will squander and will come back for more.
- Will abuse if you don't give.

c) Asatkrtam :

- Throwing money at person.
- Without honour.

d) Avajnata :

- Making person feel ashamed.
- Discourtesy.
- Danam given after criticising the person for ½ hour.
- Charities of dull – witted are called Tamasic. Intelligent charity springs from abundance felt within the individual.

CHAPTER 17 – VERSE 23

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १७.२३ ॥

“Om tat sat” – this has been declared to be the triple designation of Brahman. By that were created formerly, the Brahmanas, Vedas and Yajnas (sacrifices).

Verse 23 :

Arjunas Question in Verse 1 :

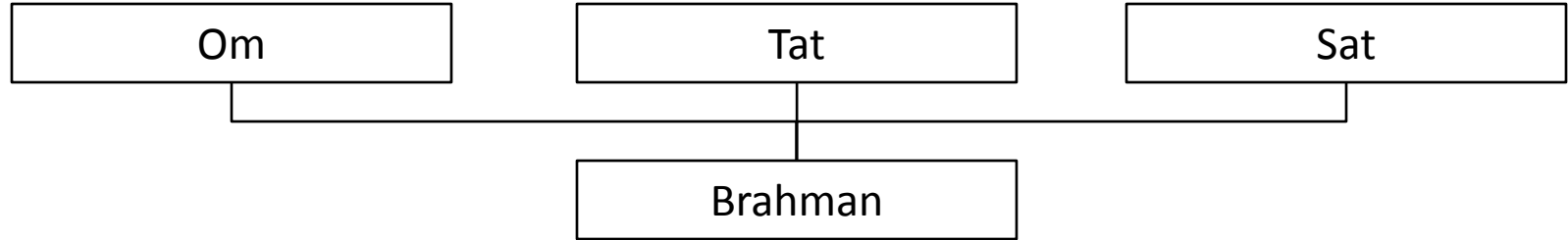
- How do we view Karmas – Rituals done by person who does rituals without Sastra Vidhi but with Sraddha – faith.
- Are they Sattvika, Rajasika, Tamasika.

Krishna Answers the Question :

- Person doing Karma and chants “Om Tat Sat – Isvarararpanam Astu” makes karma at the beginning and end – Sattvika Karma even if he does not follow Sastra Viddhi. Let it be offering to Lord who is - “Om Tat Sat”.
- **Omission could be due to :**
 - Ignorance.
 - Haste
 - Distraction.
 - Unavailability of Material.
- Offer Aksata as substitute for clothes, Ornaments in Puja.
- Karma Dedicated to Ishvara.

a) Nirdesa :

- Name = Anything that reveals object.



Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.'
[Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father.
[6 – 8 – 1, 6 – 9 – 4, 6 – 10 – 3, 6 – 11 – 3, 6 – 12 – 3, 6 – 13 – 3, 6 – 14 – 3, 6 – 15 – 3, 6 – 16 – 3]

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Taittiriya Upanishad :

ओमिति ब्रह्म । ओमितीदगं सर्वम् ।

Omiti brahma, Omitīdagm sarvam.

The sacred sound Om is Brahman. All this is the Syllable Om. [I – VIII – 1]

Mandukya Upanishad :

हरिः ओम् । ओमित्येतदक्षरमिदं सर्वं
तस्योपव्याख्यानं भूतं भवद्भविष्यदिति
सर्वमोकार एव । यच्चान्यत्रि-कालातीतं
तदप्योकार एव ॥ १ ॥

Harih Aum, Aum-ityetad-aksaram-idam sarvam
tasyopa-vyakhyanam bhutam bhavad-bhavisyad iti
sarvam-onkara eva, yac-canyat-trikalatitam
tad-apy-onkara eva ॥ 1 ॥

Harih Aum. Aum, the word, is all this. A clear explanation of it is (the following) : All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Verse 1]

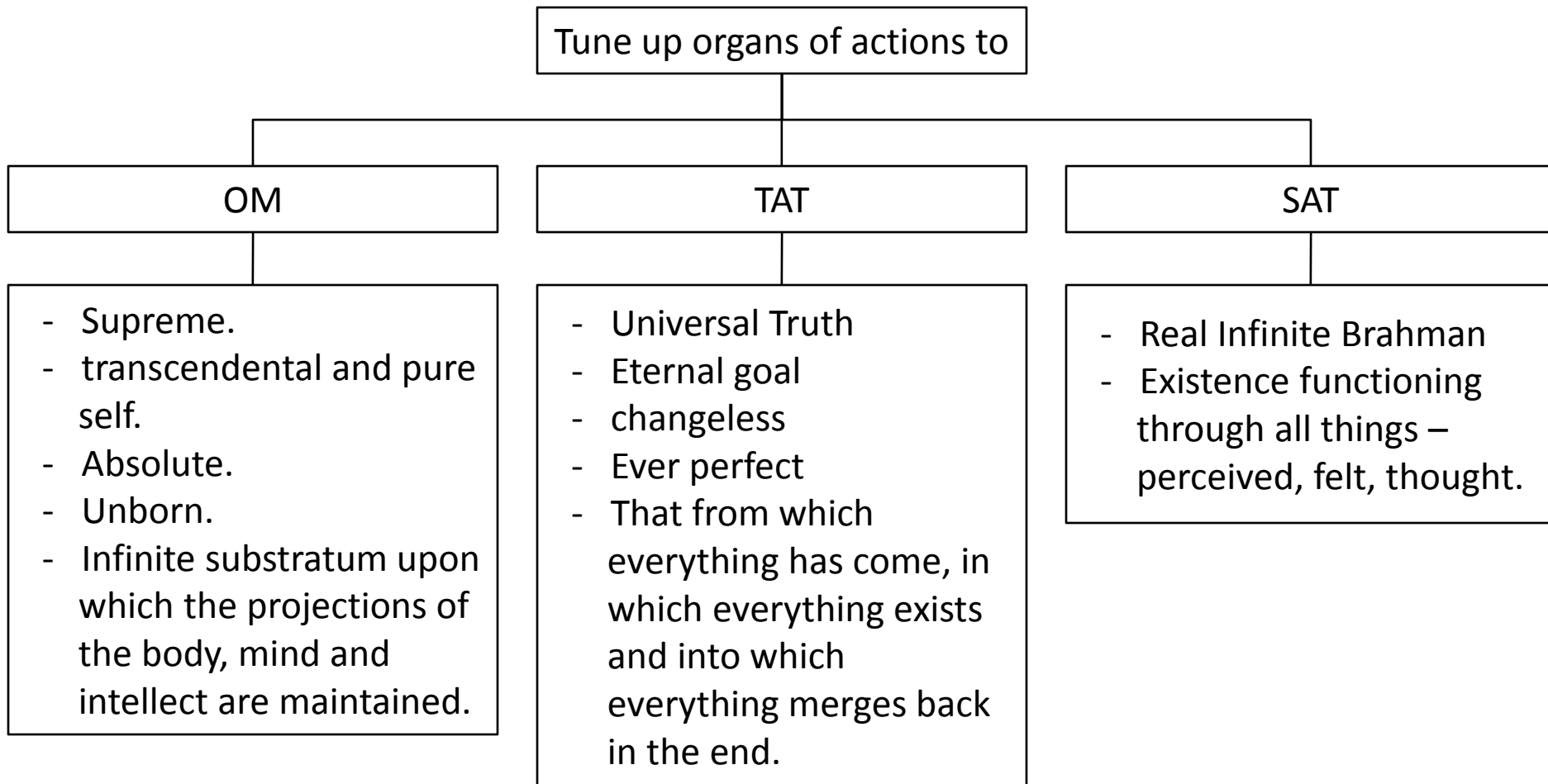
- All three words independently and together reveal Brahman.

b) Brahmanah Vedah Yajnah ca Vihitah Pura – Brahmanas :

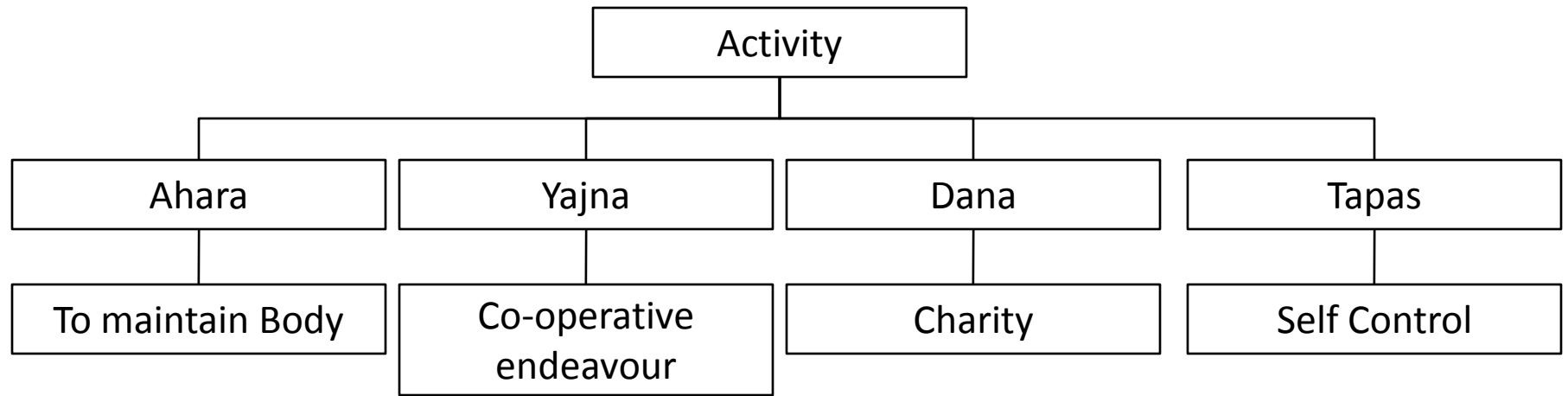
- All Brahmanas start rituals with Om.
- Yajna – Agnihotra, Puja.
- Vedas – Created by uttering Om.
- By saying this Brahmaji created everything.
- Pura – in the beginning.
- Creates a force that neutralises any wrong action committed.

Gurudev :

- By Om Tat Sat, disidentification of oneself from matter envelopments is at once awakened and identification with the Lord established.
- To liquidate the ego, the individual must gain the Consciousness of his spiritual status.



- By uttering this even acts not Sattvic made Sattvic and perfect.



- When are we to use term “Om”?

CHAPTER 17 – VERSE 24

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ १७.२४ ॥

Therefore, with the utterance of Om are begun the acts of sacrifice, gifts and austerity as enjoined in the Scriptures, always by the students of Brahman.

Verse 24 : Om

a) At beginning of ritual Om is recited.

Taittiriya Upanishad :

ओमिति ब्रह्म । ओमितीदगं सर्वम् ।

Omiti brahma, Omitīdagm sarvam.

The sacred sound Om is Brahman. All this is the Syllable Om. [I – VIII – 1]

b) While giving Sattvic Danam.

c) While doing Kayika, Vacika, Manasa, Tapas.

- In all Yajna, Dana, Tapas activities, Om uttered.
- Om purifies everything.
- Om Purifies speech – Vak, and action – Kriya.

Gurudev :

- To invoke in our mind the divine concept of the absolute is to free our personality from its limited fields of egocentric attachments.
- When mind is liberated from its limitations, it becomes more efficient in all austerities, selfless in Yajnas, liberal in charities.
- When is tat used?

CHAPTER 17 – VERSE 25

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ १७.२५ ॥

Uttering “Tat” without aiming at the fruits, are the acts of sacrifice and austerity and the various acts of gift performed by the seekers of liberation.

Verse 25 :

- Tat - That
 - Pronoun – can refer to anything.
- Here ‘Tat’ refers to Param Brahma, cause of everything – “Tat Tvam Asi”.
- Om and Tat are meant for Mumuksus, who want Moksa, who want to be free, Moksa Kanksibhih.
- While performing Rituals, Yajna, Tapas, without expecting result such as Punya, Anabhi Sandhaya Phalam.
- Wanting Antah Karana Suddhi, not a Phalam. Isvara Arpana Buddhya and Isvara Prityartham – (Please God).
- Tat not used alone but as “Om Tat Sat”.

Gurudev :

- What is Moksa?
- Sastra prescribes a technique to liberate our total personality from our physical appetites, emotional weaknesses, and intellectual entanglements.
- A human personality released from its limitations expands to its fuller and ampler stature, which is the glory divine.
- It’s a release from selfish desires, self centredness, agitations, restlessness and sorrows.

- Vasanas in oneself should not be nourished but extinguished.
- Tat indicates truth, oneness of all human beings.
- To work for community, is to forget our self interest.
- To work tuned up to Tat is to work no ego, and redeem ourselves from the limitations of matter.
- What is the significance of repeating “Sat”.

CHAPTER 17 – VERSE 26

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ १७.२६ ॥

The word “Sat” is used in the sense of Reality and of goodness; and also, O Partha, the word “Sat” is used in the sense of an auspicious act.

Verse 26 :

Sat :

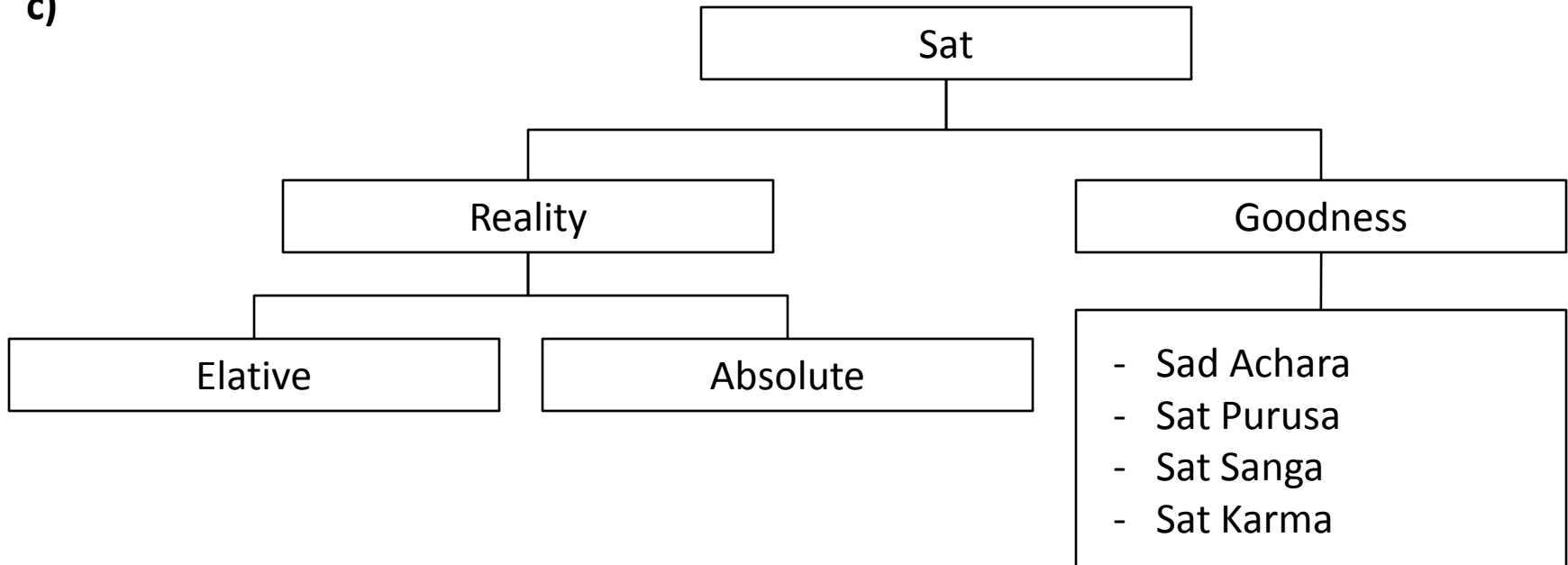
a) Sabbhava :

- Sabbhava - means to brings into existence.
- Son was not there, now is “Sat”.
- Only existence is Parameshvara.
- Pot “is”, Son “is” - Isness is Param Brahma.

b) Sadhu Bhava :

- Righteous life, Dharma.

c)



CHAPTER 17 – VERSE 27

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ १७.२७ ॥

Steadfastness in sacrifice, austerity and gift is also called “Sat” and also, action in connection with these (for the sake of the Supreme) is called “Sat”.

Verse 27 :

a) Sat Sthitih :

- Also used to indicate a state of commitment to a ritual, pursuit, tapas, dana.

b) Tadarthiya :

- Done for sake of Ishvara.

Gurudev :

- We need to perform right actions (Karma) to liquidate bad reactions Karma Phala, of the wrong actions of the past.
- Unwinding of Vasanas possible only in the field of activity, the creator of our Psychological imperfections.
- This is done by right mental attitude at work and remembrance of the infinite reality “Om Tat Sat”.
- Principle is that actions can leave reactions – as ordered by the motive and attitude of performer.

CHAPTER 17 – VERSE 28

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ १७.२८ ॥

Whatever is sacrificed, given or performed, and whatever austerity is practised without faith, it is called “a-sat”, O Partha; it is not for here or hereafter (after death).

Verse 28 :

a) What is to be given is to be given with Sraddha, without Sraddha it is not to be given.

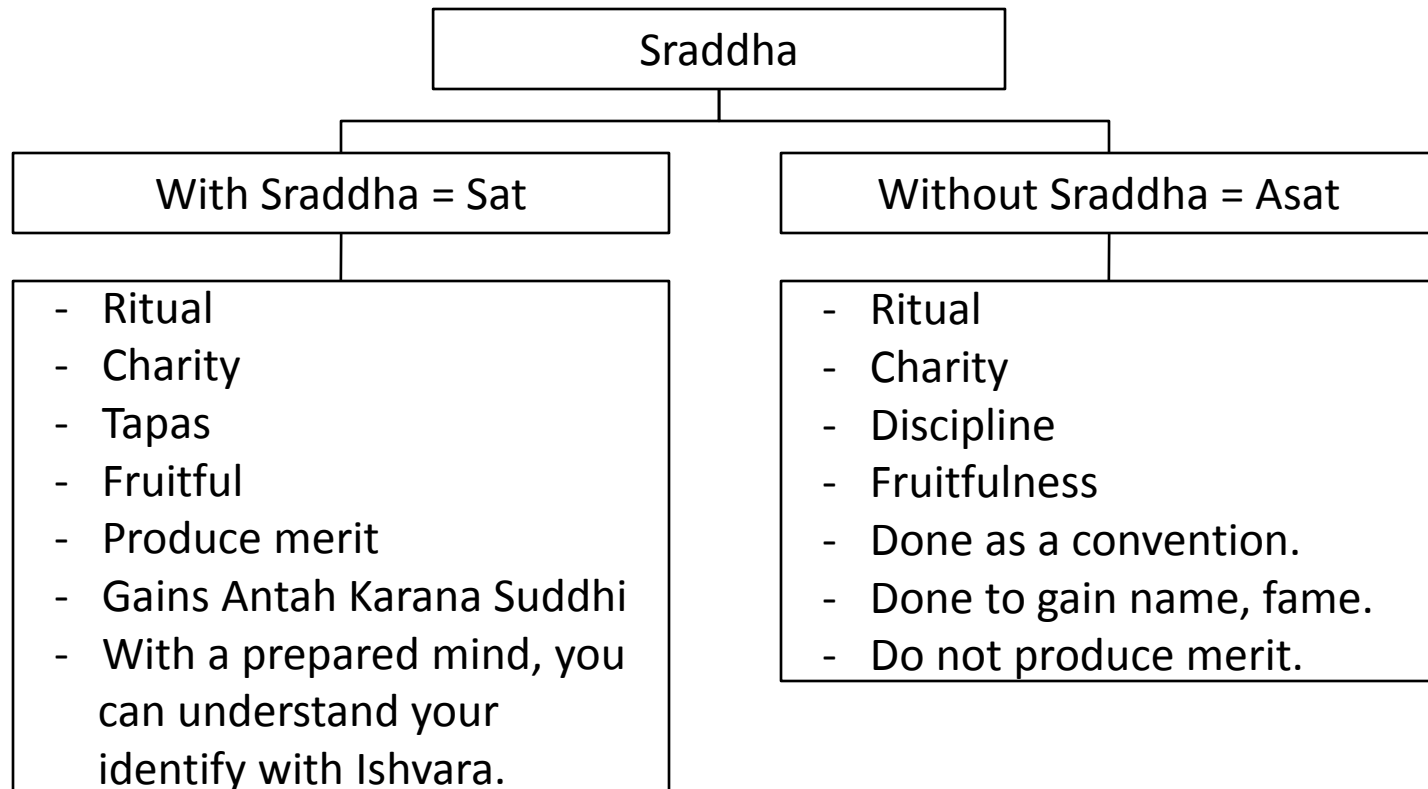
Taittiriya Upanishad :

यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि ।
नो इतराणि । यान्यस्माक सुचरितानि ।
तानि त्वयोपास्यानि । नो इतराणि ॥ ३ ॥

yanyanavadyani karmani, tani sevitavyani,
no itarani, yanyasmakagam-sucaritani,
tani tvayopasyani, no itarani || 3 ||

Let only the actions that are free from blemishes be done, and not others. You must follow only those virtuous actions which are irreproachable, and not others. [I – XI – 3]

b)



- One who has Sraddha in Sastra gains knowledge of ultimate truth.
- Arjuna urged to do Karma – fight.
- To fight such a battle is his own Dharma, done with proper attitude, brings Anta-Karana Suddhi, and with that knowledge of his essential identify with Isvara is possible.
- Faith in our own efficiency and goodness and in our field of activity is required.